

Ven. W.R.H. Hodgekin
2731 Regent St.,
Berkeley 5, Calif.
018-G50



Bishops' Calendars

Up Block

MBER

Board Meeting, St. Dorothy's Rest.
Teach, Stanford University Memorial Chapel.
Confirmation, St. James', San Francisco.
Confirmation, Holy Innocents', Corte Madera.
Confirmation, St. Barnabas', Arroyo Grande.
Confirmation, St. Luke's, Atascadero.
Address, "Our Rededication to Democracy", Century Club.

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Conn.
Meeting, National Council of Churches of Christ in the
U.S.A., Denver, Colo.
Ordination to the Priesthood, the Rev. George Graydon,
St. Peter's-by-the-Sea, Morro Bay, Calif.
Confirmation, St. Mark's, Berkeley.
Confirmation, Our Saviour, Mill Valley.

Up Shires

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Confirmation, St. Luke's, Los Gatos.
Confirmation, All Souls', Berkeley.
Confirmation, St. Francis', Novato.

MBER

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Confirmation, St. Thomas', Sunnyvale.
Confirmation, St. Paul's, San Rafael.
Confirmation, St. Paul's, Salinas.
Confirmation, Calvary, Santa Cruz.

NOVEMBER, 1952

The PACIFIC CHURCHMAN

Founded 1866 — Published at
1055 TAYLOR STREET, SAN FRANCISCO 8, CALIFORNIA
TELEPHONE GRAYSTONE 4-0844

*As Catholic as the Apostles, as Evangelical
as the New Testament, as Modern as Today*

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Day of Decision

BY CHARLES M. GUILBERT

November in a general election year is a time of decision. The true patriot, deeply conscious of momentous national and international issues, goes to his polling place to exercise his stewardship of political power.

November in any year is a time of decision for the Christian, because in most parishes it is the time of the Every Member Canvass. The true Christian is aware of momentous issues involving not merely the national and international but the temporal and eternal welfare of the human race. In the face of these issues, he is called upon to exercise his Christian stewardship of time, talents, and treasure.

Faced with such a decision, the fundamental question is, "What is God's will for me?" The answer cannot be generalized; it is always personal and individual; but the principles out of which a truly Christian answer will emerge are to be found in the doctrine, discipline, and worship of the Church which Christ created to be the instrument of His purpose.

It is basic to Christian doctrine that God is the sovereign owner of all persons and things: "All that I am, all that I have, belongs to God." It follows from an acceptance of this fact, that our relationship to God and to the universe, is as stewards. The Christian discipline, then, is not generosity, for we own nothing absolutely with which to be generous; but stewardship, because we are caretakers of that which belongs to Another. Furthermore, it is axiomatic that there is no worship without offering, and since we have nothing of our own which we may offer, Christian worship is only possible by returning to God a portion of that which is His already, in token of our acknowledgment of His ownership of all: "All things come of Thee, O Lord, and of Thine own have we given Thee."

The principles of a Christian decision are clear; a decision of some sort cannot be avoided, for even a refusal to decide is in itself a decision; and the decision itself must be made by every man alone.

In the day of decision which is the Every Member Canvass the true Christian will put first the God "from whom all blessings flow". He has come to us with many gifts; now He comes to us with rightful claims—on our time, our talents, and our treasure.

What account will I give of my stewardship?

From the Bishop's Desk

BY THE RT. REV. KARL MORGAN BLOCK

The necessary delay in the publication of this report has caused me to change my mind as to its contents. Many things have happened of an exciting nature since General Convention which have more contemporary news-value. But I must speak of a few things of interest with regard to our deliberations in Boston.

Nothing is more reassuring and more flattering than to become again conscious of the love of friends of yesteryear and of their enthusiastic interest in one's activities even at a distance of thousands of miles and over a lapse of a few, and sometimes many, years. I feel sure that the traffic policeman, standing between Symphony and Horticultural Halls where two of the houses of Convention met, must have repeated the "reproach" of the heathen in the early days of the Church's life, "How these Christians love one another!"

One of the most outstanding features of the Boston meeting was the report of the Committee on Program and Budget, introduced with an able and thrilling speech by Bishop Dandridge of Tennessee. So effective was this presentation that the entire budget was accepted with enthusiasm and without change by both of the Houses.

We were proud to have our two Canons in Diocesan service attending the Triennial Session—Canon Guilbert as a deputy, and Canon Nelson as an observer who had a large stake in the report of the Presiding Bishop's Committee for World Relief as the work of his department in the care of 'displaced persons' was conspicuous, and he is winning distinctive recognition as one of the Church's leaders in the field of Christian Social Relations. Many friends in the Diocese will be happy to know that Dean Leffler of Seattle, so recently rector of St. Luke's Church in San Francisco, was elected to membership on the National Council for the full six-year term.

In a sense, General Convention this year was a bit frustrating. It seems strange to declare with conviction that the most adventurous group in the Church today is the House of Bishops. Perhaps others might not describe our ecclesiastical leaders thus urbanely, but it is noteworthy that the Bishops voted by an overwhelming majority to give the women of the Church representation in the House of Deputies. I have been strongly in favor of this. As my friends of many years know, I had the privilege of offering the resolution in General Convention whereby women were elected to membership on the National Council. The only fear that I have had with regard to this action was that the membership would not be limited in number, I should say not more than two of the delegation of eight. And this would be a concession to masculine indolence. For if feminine repre-

sensation were unlimited the men of the Church would be inclined to abdicate with the simple and too habitual euphemism, "let the women do it." I regret that some of our younger and more adventurous Churchmen cannot find the time and means to attend General Convention. It is almost inevitable that after men pass the meridian of life they tend to become increasingly conservative.

Another matter which I think is regrettable was the fact that the House of Deputies refused to concur in a courageous and, I think, highly intelligent action of the House of Bishops; namely, the determination to limit the suffrage of the House to bishops in active service. I wonder if it is entirely "cricket" to have the House of Deputies veto the considered action of the House of Bishops in a matter which concerns the suffrage of that House alone. All of us who voted affirmatively in this matter realized that we were depriving ourselves of a vote as soon as we reach retirement through age or infirmity. The older men are still able to give their counsel and most of them were entirely in favor of the passage of this Canon. Bishop St. George Tucker, for instance, told me that since he retired he had voted only twice, once in the interest of something which affected very vitally his beloved Diocese, Virginia, and the other when he voted to pass the Canon I am discussing. In other words, he voted to deprive himself of the vote.

The most impressive action of the House of Bishops was, I think, the acceptance of the report of the Committee of Nine. The effort of this group is to help us realize a designation which I have long given to the House of Bishops; namely, that it is a devoted fellowship of uncongenial minds. At another time I should like to discuss for you the meaning of this report, wherein men of differing schools of thought and Churchmanship, find the highest common denominator of their devotion to the Church and maintain an essential unity as loyal members of the Anglican Communion.

Just a few flash items in closing because space does not permit me to wander further afield in this Convention account. I commend to you Bishop Shires' article on the recent Clergy Conference. I wish it could have been televised without the knowledge of the more than twenty-five men who told stories of growth and vitality in mission and parish that lifted us all to new levels of gratitude and commitment to a more abundant service. We shall have ten men graduating from our seminaries, east and west, in June. There are many places where they can serve; where the need is pressing beyond one's imagination. I plead with you, make your support of the Church's Program so generous that we shall be able to use all of these excellent seminarians and thus release into the Church in our Diocese ten new, devoted, enthusiastic, and sacrificial ministers of our blessed religion.



ONE WORLD

One Faith-One Lord

"Go Ye Into All the World"

Second Week of General Convention

The chief item of business in the second week was the adoption of the program of the Church for the next triennium. The report of the Program and Budget Committee was made to a Joint Session of the two Houses and the delegates of the Woman's Auxiliary Triennial by Bishop Edmund P. Dandrige of Tennessee. It represents a slight increase over the askings of the National Council, even though several items in the Council report were denied or revised downward. All in all, the program is a distinct advance in every department, but the total budget of \$5,924,043.38 is only slightly in excess of that for 1952. The Church, however, failed by a half million dollars to provide the funds for the 1952 program.

The Rev. Harry L. Doll of Baltimore steered the program through the House of Deputies, which adopted it enthusiastically, including a resolution authorizing the National Council to conduct during the coming triennium a special appeal for capital funds. The Church's Program, obviously, provides only for operating items. Many Church

institutions, notably theological seminaries desperately in need of expanded facilities, were asking permission of Convention to appeal to the Church for funds. Rather than authorize several competing campaigns, it was thought wiser to have one single appeal with all of the resources of the Church behind it. The House of Bishops concurred with the Deputies, and the program is now officially the Program of the whole Church and the responsibility of every member of the Church.

The present and future shortage of clergy occupied a good deal of the attention of both Houses. It is estimated that there are 688 vacancies at present to which clergy could be appointed at once; and even if the present enrollment in our seminaries, which exceeds anything known in the past, were to continue unabated over the next three years, we would then have a shortage in the neighborhood of 900. Resolutions designed to increase the participation of parishes in the Theological Sunday Offering and to call Church authorities to the need for seeking out candidates for Holy Orders were adopted. A large proportion of the funds realized from the appeal described above will be des-

ignated for seminary expansion, and the Standing Commission on Theological Education was enlarged and provided with an expanded budget to permit a more active promotional program. In the meantime, immediate problems arising out of the clergy shortage demanded attention. The canon on layreaders was brought up to date; a new canon providing for an order of perpetual deacons, qualified men who would receive ordination to the diaconate without giving up their secular employment, was adopted; while a canon which would permit laymen under special circumstances to administer the chalice at Holy Communion was defeated.

An unwillingness to make drastic changes in the Church's Constitution and Prayer Book, which was evident in the defeat of the measure to substitute "lay persons, male or female" for "laymen" in the Article governing deputies to Convention, continued to make itself felt in the second week. The proposal to insert into the Prayer Book the permission to administer Communion by the method known as intinction, which is already permissible by resolution of the 1949 Convention, was defeated; so also were proposed constitutional changes which would exactly define "member", "communicant", and "active communicant"; which would deprive retired bishops of the vote, though not of seat and voice, in the House of Bishops; and which would set up a permanent commission to interpret the Constitution and Canons.

Children's Triennial Offering \$1,641,867.85

To the strains of "The Church's One Foundation" and "Stand Up, Stand Up for Jesus", sung by hundreds of children's voices, a strange procession moved by several doors into the spacious nave of Trinity Church in Boston on Sunday, September 14th. It was composed of Church School boys and girls from the parishes and missions of the Diocese of Massachusetts, each delegation of five youngsters representing one of the dioceses or missionary districts of the Church, at home or abroad. Each group was followed by the bishop of that jurisdiction, attending the General Convention of the Church, or by his designated representative. The Church Schools had been notified weeks before what diocese or district they were to represent, and a program of study had been undertaken, resulting in a reproduction of the coat-of-arms of the jurisdiction in color on a banner which was carried before the group.

After a brief responsive service and warm paternal greetings from Presiding Bishop Sherrill, a pageant narrated by the diocesan director of Christian Education; a speaking choir in a balcony; four missionaries symbolizing the three types of missionary work, evangelism, medicine, and education; and children in national costumes — dramatized the world-wide scope of the children's offerings.

The high-point of the service, of

course, was the actual presentation of the three offerings: the Birthday Thank Offering, the Lenten Mite-Box Offering, and the Christmas Box Project. During the Triennium these offerings of the children amounted, respectively to \$50,-923.11, \$1,578,408.54, and \$12,-263.27, for a grand total of \$1,641,-867.85, to which must be added a cash value of \$70,423 in Christmas gifts.

The Children's Offering Service was a new event in the General Convention program, but it is intended to be a regular feature of each succeeding triennial meeting. If the crowds attending the first service are any criterion, future convention committees will do well to arrange for space comparable to that used for the UTO Presentation Service.

Back Bay and All That! *Youth Convention Musings*

By REV. WILLIAM B. MURDOCK
Diocesan Youth Advisor

I went to Boston considering myself quite lucky to see my parents and friends for the first time in four years. I'm a small town boy, you know, having been born in little old New York just over 36 years ago. Well, it was good to get back home, and I discovered that California isn't the only place that is growing. Living out here amid the rapid population increase that has marked the past few years, it is not difficult to believe that the rest of the country has been denuded of population. But let me assure you,

New York seems bigger than ever, and White Plains (another home town of mine) seems almost twice as large as before the war.

After Mary (Mary Ann Van Meter, HYC president) and I had done a bit of sight-seeing in New York and environs—by the way, we saw the Brooklyn Dodgers beat the New York Giants—we pushed on to the "Hub" of the universe, Boston. At nearby Medford, where Tufts College is located, some 350 young people representing the youth of this great Church of ours were gathered. They came from Haiti and Hawaii, Maine and New Mexico, Carolina and California. They spoke Spanish, French, Portuguese, and—believe it or not—English.

The convention was initiated into the sacred rites of "group dynamics". The interest group that I sat in on was called "Youth Faces God in the Home", with Mrs. Dora Chaplin as the resource leader. (If you have not read her *Children and Religion*, please do!) We had a great time kicking around a case history called the Robinsons. The two children, John and Mary, surely got into a powerful lot of trouble—and did we tear them apart! And the parents, too! I was sure as I listened to the troubles of John and Mary that someone had been sitting in on our YPF meetings at Lomita Park, but Mrs. Chaplin assured me that this John and Mary lived in Connecticut. Well, it's nice to know Connecticut has its problems!

Most of all I was impressed with

ignated for seminary expansion, and the Standing Commission on Theological Education was enlarged and provided with an expanded budget to permit a more active promotional program. In the meantime, immediate problems arising out of the clergy shortage demanded attention. The canon on layreaders was brought up to date; a new canon providing for an order of perpetual deacons, qualified men who would receive ordination to the diaconate without giving up their secular employment, was adopted; while a canon which would permit laymen under special circumstances to administer the chalice at Holy Communion was defeated.

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New York seems bigger than ever, and White Plains (another home town of mine) seems almost twice as large as before the war.

After Mary (Mary Ann Van Meter, HYC president) and I had done a bit of sight-seeing in New York and environs—by the way, we saw the Brooklyn Dodgers beat the New York Giants—we pushed on to the "Hub" of the universe, Boston. At nearby Medford, where Tufts College is located, some 350 young people representing the youth of this great Church of ours were gathered. They came from Haiti and Hawaii, Maine and New Mexico, Carolina and California. They spoke Spanish, French, Portuguese, and—believe it or not—English.

The convention was initiated into the sacred rites of "group dynamics". The interest group that I sat in on was called "Youth Faces God in the Home", with Mrs. Dora Chaplin as the resource leader. (If you have not read her *Children and Religion*, please do!) We had a great time kicking around a case history called the Robinsons. The two children, John and Mary, surely got into a powerful lot of trouble—and did we tear them apart! And the parents, too! I was sure as I listened to the troubles of John and Mary that someone had been sitting in on our YPF meetings at Lomita Park, but Mrs. Chaplin assured me that this John and Mary lived in Connecticut. Well, it's nice to know Connecticut has its problems!

Most of all I was impressed with

the quality of leadership we have developed as a Church at the national level. If you think Stevenson or Nixon have stage presence, you ought to see your national youth chairman, Rod French of Eastern Oregon, in action.

Canterbury Association Holds First Convention

From September 10th to 14th, Tufts College, Medford, Massachusetts, was the scene of the National Canterbury Association Convention. Delegates to this convention from the Diocese of California were Patricia (Pat) Whitaker, president of the Canterbury Club at St. Peter's, Redwood City, and Alice Kean, president of the Canterbury Club at Trinity Church, San Jose.

Considering that this was the first National Convention of the Association since its founding at Cranbrook School, Bloomfield Hills, Michigan, in August, 1951, more was accomplished than was expected. Delegates, representing many campuses from all the eight provinces, convened for worship, work, and recreation, and left the convention feeling that a job well done had been completed and that NCA will serve as an effective means of strengthening each Canterbury Club affiliated with it, no matter how large or small that club may be.

The greatest accomplishments related to the revision of the NCA constitution. Several vital changes

were made with regard to the financial set-up, so that now even the smallest groups will be enabled to meet their obligations. It was decided that a National NCA Newsletter should be edited and sent out at designated times during the academic year. Also, it was felt that the various groups comprising the United Movement of the Church's Youth should be more closely affiliated with each other to serve youth as a whole better. A committee was appointed to meet with delegates from the House of Young Churchmen to discuss and to make arrangements to forward this idea.

The Convention was not all business, however. Several social events of spectacular interest were included on the agenda. There was a reception at the home of President and Mrs. Carmichael of Tufts College. There was also a reception for the Presiding Bishop and Mrs. Sherrill. A banquet with the delegates to the Youth Convention was held, at which the Presiding Bishop spoke.

One of the highlights of the Convention was the banquet sponsored by the Church Society for College Work and the Division of College Work. Speakers for the evening included the Very Rev. James A. Pike, Dean of the Cathedral of St. John the Divine, New York City; Theodore M. Greene, professor at Yale University; and Philip T. Zabriskie, Virginia Theological Seminary student.

The closing service for the delegates to the NCA Convention was

held at the chapel at Tufts College. The Rev. Roger W. Blanchard, Executive Secretary of the Division of College Work, delivered a very dynamic sermon.

"Listening in on General Convention"

For the first time in the history of the Episcopal Church, a recorded summary of General Convention will be made available to all parishes and individuals wishing to hear the actual events, speeches, services, and music of this occasion. November 1, 1952, is the date set for the issuance of "Listening in on General Convention", a 12-inch long-playing (33 $\frac{1}{3}$) record containing the high spots of the 57th General Convention as they were recorded in Boston, with a running commentary binding these excerpts together.

The 56-minute summary begins with the Opening Service, and includes the music, a description of the procession, and excerpts from the sermon by Bishop Sherrill. Continuing on through the twelve days of Convention, the voices of the Archbishop of Canterbury, Bishop Yashiro, Bishop Bentley, Bishop Nash, and other bishops and clergy, and of laymen such as Clark Kuebler and Thomas B. K. Ringe are heard as these men addressed the different meetings. Also included are parts of the U.T.O. Presentation Service, debates in both Houses, the noon-time devotional services, and the Pastoral Letter.

The music is from the Convention itself, and the narration is by the Rev. James W. Kennedy, who, as Acting Executive Secretary of the Division of Radio and Television of the National Council, produced this record.

"Listening in on General Convention" is designed for use by individuals, parishes, radio stations, or at group meetings. The aim has been to preserve the flavor of General Convention for homes and parishes in all parts of the country.

"Harvest of the Heart" On Thanksgiving Day

In your local church on Thanksgiving Day, or on the Sunday nearest, your Church World Service committee representative, the Rev. William B. Murdock, urges that you take your good, used, warm clothing and deposit it in a "mercy barrel" for the inter-church HARVEST OF THE HEART. From there your local committee will send the clothing to 10901 Russet Street, Oakland 3, where it will be processed for shipment to Korea, the Philippines, and Okinawa. Most local churches are asking their people to "go the second mile" and contribute 10 cents per pound to defray the cost of shipment. Last year the Western States served by the San Francisco Church World Service committee produced 250,000 pounds of good warm clothing. This year it is hoped that through the Thanksgiving emphasis such a harvest of clothing will result as will enable us to double that figure.

THE CLERGY CONFERENCE

By the RT. REV. HENRY H. SHIRES

The Clergy Conference of the Diocese of California is an annual event held at the beginning of each working year. It gives the Bishops and other clergy a chance to talk over things of vital concern to the life of the Church in the Diocese and to share the fellowship of kindred minds.

This is no attempt to give any detailed account of what happened at the Conference October 13th and 14th. But in many ways it was the most significant clergy conference that has ever been held. Not only were there about 90 of the active clergy of the Diocese in attendance for most of the two-day period, but it was evident from the reports of man after man that this Diocese of ours is growing at a remarkable rate. Everywhere are indications of the Church's girding itself to meet the tremendous opportunities which the increase of population has virtually forced on us:

About 25 men were asked at random by the Bishop to tell of significant and noteworthy developments that have taken place in their cures during the past 12 months. We can't begin to pass on the effects of these first-hand reports of the remarkable and burgeoning development of Church work in the Diocese, but at least we can give a few samples. It should be noted that in most cases the physical developments here recounted would not have been possible had it not been for the help the Diocese was able to extend at critical moments. It was diocesan funds, diocesan encouragement, and interest-free loans from the \$125,000 in Reconstruction and Advance Funds made available to us by the National Church, that made so much of the advance possible.

The Rev. Peter Farmer started off by telling of what has happened at Novato. Just two or three years ago there was nothing in the way of Church work in Novato. The first of its hurdles was the purchase of two acres of choice wooded land. Last year a rectory was built, and Church services were held in the living-room. The continual growth of the congregation makes it imperative that they not defer construction of a church building. These plans are now under way, and every member of the parish looks forward eagerly to their completion.

The Rev. John Easton spoke of the work in South San Mateo, under the leadership of the Rev. Lesley Wilder, Jr., and the Church of St. Matthew, which has grown so rapidly that the people have found it necessary to start in on the building of a new church. This church has actually been begun on lots commanding a view of the city and the Bay. The Parish of St. Matthew itself will have put into the venture \$85,000, and the Rev. Mr. Easton promised that within two years they will be able to hand it over to the Diocese as a full-fledged parish.

The Rev. Peter Boes of Redwood City told how during this past year St. Peter's Parish had brought to completion a magnificent new church and parish house costing \$150,000. The church was dedicated on September 28th, and has been filled to its capacity of 400 every Sunday since that time.



The Rev. Corwin Calavan traced the tremendous development of St. John's Church, Montclair, in the East Bay area. The project began only a year ago as a mission of St. Paul's, Oakland. Now it is absolutely on its own. During the past year they have purchased a flat acre of land near the junction of Thornhill Road and Mountain Boulevard for \$35,000 with a dwelling used temporarily for both chapel and parish house. Even with duplicate services they are crowding themselves out of the present quarters so that a new church building is imperative.

The Rev. Richard Coombs told of the fantastic growth of the whole Salinas Valley which has necessitated that the Church in Salinas move out of its present cramped location into more adequate quarters in Valley Center. The contracts have been signed for the erection of a new \$150,000 church structure.

The Rev. Tod Ewald reported that during the past year a virtually new parish house had been built at Holy Innocents', Corte Madera. This year they are confronted with the problem of expanding the church to take care of the great numbers who wish to come and worship with them. He said that even now the work of expansion had begun.

The Rev. Reginald Rosson related the story of Bishop Block's visit to Watsonville last April when, at a parish dinner, the people of All Saints' and their friends, moved by the need for increased parish-house facilities, and by the persuasive appeal of the Bishop, subscribed nearly \$20,000 in "Baby Bonds", thereby making possible the erection of buildings. This has already been completed.

The Rev. Roland Thorwaldsen spoke of St. Cuthbert's Mission on Mountain Boulevard in East Oakland, near the Oak Knoll Naval Hospital in a growing area. He told of the purchase and removal of a church building from downtown Oakland to its present site; and how, although it has been opened for just a few weeks, the Church School now has 75 or 80;

and regular Church services are being attended by more and more adults. This is an example of a work almost entirely carried out by diocesan funds and initiative.

The Rev. Kenneth Sandercock thrilled the group with the story of how within a few months lots had been acquired at Antioch for the building of a new church and parish house. He told of the coming of the Bishop to sell "Baby Bonds" and of diocesan help in starting this new project where no Episcopal work had even been done before.

Bishop Block then told about the development of the work at El Cerrito. In naming the new work St. Patrick's, he told the group that the name St. Patrick is not the exclusive possession of the Roman communion, but that the Church of Ireland, our own Church in Erin, possessed the bones of St. Patrick, and that St. Patrick really belonged to us. The fascinating story of St. Patrick's is that this mission was begun by a mission, St. Alban's (now a parish), Albany. The building, by dint of the hard physical labor on the part of the new congregation, men and women both, was moved to a new site, and services began this fall under the leadership of a seminarian, Millard Streeter.

The Rev. Charles Shrewsbury told of securing a lot for a new church at Bolinas. This lot, which comes as a gift to the Church, is in a most strategic area of this famed beach resort. The Rev. Mr. Shrewsbury reported that services have been held for many months at Bolinas, and prospects for the healthy young mission are favorable.

The Rev. Robert Morse then told of the remarkable development of the new Church work in South San Francisco. He told how, with the encouragement of the Bishop and with the aid of diocesan funds, lots have been acquired and plans approved for the erection of the first unit of an attractive church plant. They have been meeting in store buildings at present. The work has developed to such a point that a real Church home is imperative.

The Rev. Marshall Wickham told of expanding work at Willow Glen, a suburb of San Jose. The work has progressed to the point where a third building was recently erected to take care of the growing Church School in this populous area.

These are some of the thrilling stories that brought a consciousness to the Bishops and other clergy that the Church is moving forward on all fronts in the Diocese. There were other reports of the same encouraging nature. All felt that the Diocese, under the leadership of Bishop Block, is making herculean efforts to meet our many opportunities. The Bishop pleaded for even further cooperation on the part of the Diocese as a whole for aid to establish new missions. These opportunities may not come to us again in half a century.



Along California Mission Trails

*Faces, Places and Projects
of the Diocese*

Fall Program Aims At Real Canvass

A three-fold emphasis was the feature of the Laymen's Training Program this Fall. Stewardship of Time, Talents, and Treasure; the structure and organization of the National Council; and a six-step program for a real Every Member Canvass. These were dealt with by a team consisting of Mr. Edward T. Layport, of All Souls', Berkeley; Mr. Lloyd L. Hamilton, of St. Paul's, Burlingame; and the Rev. Canon Charles M. Guilbert, diocesan Director of Promotion. All three had attended a provincial training conference at El Rancho del Obispo in June, conducted by the Rev. Clarence R. Haden, Junior, executive secretary of the Presiding Bishop's Committee on Laymen's Work, and Mr. Robert Jordan, National Director of Promotion.

During September, the team held five regional meetings throughout the Diocese—in Palo Alto, Oakland, San Francisco, Paso Robles, and Salinas—for the four Convocations. To these meetings were invited the clergy, warden, key-men,

Every Member Canvass chairmen and assistants, and representatives of the Woman's Auxiliary. Over two hundred persons in all participated and more than fifty parishes and missions were represented.

The several points made by the three speakers were displayed on charts, which were made available to the participants, and the stewardship message was reinforced by a film strip, "All That I Am," prepared by the National Council.

Subsequently, the team members have been called upon to speak in individual parishes: to the congregations, to parish dinners, and to training sessions of canvassers.

Family Worship Service Enthusiastically Received

Trinity Church, San Jose, started the Church School year by introducing a new plan for a Church School and Family Service at 9:30 each Sunday morning. This is practically a duplicate of the eleven o'clock service except that the Junior Choir provides the music and the children go to their various classes during the singing of a

hymn before the sermon.

Parents of younger children have been very enthusiastic about the plan, for it enables the family to attend Church together with no problems of transportation and babysitters, which arise when parents and children go to Church at two different times.

On the first Sunday the plan was tried over 350 persons attended the 9:30 service, 260 pupils and teachers in the Church School and over ninety adults in the Church for the entire service.

HYC Convention Held in Watsonville

Little old Watsonville did itself proud on the week-end of October 11-12 when it was host to 180 delegates, advisors, clergy, and visitors at the annual convention of the House of Young Churchmen. In spite of the reduction in the number of delegates from five to four per parish, the registration of delegates was as high as in previous years, with perhaps a greater number of visitors for the Saturday sessions than ever before.

Miss Mary Ann Van Meter, Richmond High School senior, presided over the deliberations of the young people with skill and charm. Reports revealed a very busy year, with delegations representing our young people at the Provincial Youth Synod and the National Youth Triennial giving their reports. Mr. George Cook, former

HYC president, reported on the Tufts College meeting, with Mary Ann reporting on the convention held by the Eighth Province here in San Francisco.

Interest-group sessions included one on Recreation led by Judy Brown and Coach Morgan of Los Gatos, another on the English Bible led by Don Thompson and the Rev. Henry B. Thomas, a third on the Christian and the Home led by Morton Hilliard and Mrs. Mary Electa Brown of Redwood City, and a fourth group on Social Relations led by Mary Ann Van Meter and Canon Nelson. A group for adult advisors led by the Youth Advisor, the Rev. William B. Murdock, featured a demonstration of the use of the dramatic skit in the presentation of problems for group discussion.

The Saturday evening banquet was held in the new social hall of the local parish, decorated in a Mexican *motif* to dramatize the youth project for 1953—Alejandra, Mexico. The Rev. Wilfred Hodgkin, the banquet speaker, brought overseas missions out of the realm of the nebulous and gave some personal illustrations from work that he had witnessed in New Guinea and the Philippines during World War II. The transforming power of a Christian mission station with its related activities—education, the care of the sick, and the improvement of the circumstances of life—can be applied in Alejandra as well as the Philippines, New Guinea, or

any other corner of the world, the Rev. Mr. Hodgkin declared.

New officers inducted at Sunday services were: president, Don Thompson of Los Gatos; treasurer, Barbara Buechner of San Jose; secretary, Judy Brown of Redwood City; interdenominational representative, Morton Hilliard; editor of the Youth Newsletter, Donna Sibbald, Pacific Grove; with the following vice-presidents representing the four convocations: Betty Jo Todd, Salinas; John McDougal, Lomita Park; Kathy Wessels, San Francisco; and Elizabeth Paul, Oakland.

Bishop Shires, in the opening service, presented the new Bishop's Plaque for the Lenten Study Course to St. Paul's, Oakland, Young People's Fellowship. The Rev. Clarence Abbott, a former HYC officer, returned to the Diocese from his Stockton mission to bring the message on Sunday morning.

Church Group Honors City's Patron Saint

The Feast of St. Francis of Assisi was celebrated in St. Francis' Church, San Francisco, on October 4th at 8 p.m. with a Service of Witness under the auspices of the American Church Union. More than a dozen parishes cooperated in the observance in honor of the patron saint of the City in the church that is dedicated to him. Solemn Evensong was sung by the Rev. Tod Ewald, rector of Holy Innocents' Church, Corte Madera, and the ser-

mon was preached by Chaplain (Major) James Richards of the Parks Air Force Base. The rector of the parish and host to the congregation was the Rev. Edward M. Pennell, Jr.

Advent Corporate Communion Set for November 30th

The annual Corporate Communion for the Men and Boys of the Episcopal Church will be observed in parishes and missions across the country on the First Sunday in Advent, November 30th. The observance was initiated more than 50 years ago by the Brotherhood of St. Andrew, and the date was chosen because the First Sunday in Advent is always the Sunday closest to St. Andrew's Day. This year the two days concur. Since the formation of the Presiding Bishop's Committee on Laymen's Work, the observance has spread to include all men and boys in the Church.

On the occasion of the Advent Corporate Communion, and where it is being used, the Men's Corporate Gift is presented. Corresponding to the United Thank Offering of the Woman's Auxiliary, but still in its infancy, the Men's Corporate Gift has been growing in popularity and in significance. At the recent Clergy Conference of the Diocese it was resolved to recommend to men's groups in this Diocese that they adopt theological training as the objective of their

gift, and the Department of Promotion was directed to produce coin-boxes for the use of men in their homes and places of business.

Memorial Dedicated To "Miss Anna"

On Sunday, October 26th, the Feast of Christ the King, a memorial to Miss Anna Hammond Hall who died February 18, 1949, was dedicated in her parish church, the Church of the Advent of Christ the King, San Francisco.

Miss Hall is one whose memory will long be revered by the Church in California. She was born in San Francisco on August 19, 1871, the daughter of Kate Fitzhugh Hall and William Hammond Hall, who was the first State Engineer of California. She was educated in California and her whole life was spent here. She was a woman of discriminating taste and artistic skill which found its outlet in the hand-weaving of beautiful fabrics. She was a member of the Society of Women Artists of California and the proprietor of the Home Hearth Looms. Among the prized possessions of the Church of the Advent is a hand-woven red and gold chasuble which she made.

A woman of deep Christian piety, Miss Hall was a member of the former St. Stephen's and later came to the Church of the Advent when the Rev. Charles N. Lathrop was rector. Together with Mrs. Lydia Williams, she was one of the founders of the Diocesan Altar Guild of

California, and she served as its president for many years. Her term in this office included the years of World War II and during that time she was of immense help to Army and Navy chaplains of all faiths, supplying them with religious articles necessary in their ministry to service men.

In 1946 Miss Hall was sent by Bishop Block to the Philadelphia General Convention to represent our Diocesan Altar Guild, to stimulate more general interest in altar societies, and to assemble an exhibit of ecclesiastical art for the San Francisco Convention. For many years Miss Anna was also the president of St. Monica's Altar Guild of her own parish church.



The memorial is a tribute to her memory given by many friends both within and without the Church of the Advent. It takes the form of a jewelled bronze, silver, and gold tabernacle for the reservation of

the Blessed Sacrament on the high altar of the church. It was designed in Italian Renaissance style by Mr. Jorge Wilson-Walker, an artist of the local parish. It was made in London, and is undoubtedly one of the most beautiful in America.

The memorial was blessed by the Bishop of the Diocese, the Rt. Rev. Karl Morgan Block, at a Solemn Eucharist on the Feast of Christ the King, which is also the patronal festival of the parish.

Summer at St. Dorothy's Rest

St. Dorothy's Rest ended its season for children August 29th when the fifth group of forty-eight boys and girls waved their goodbys to chaplain, Sisters, and a fine group of young counselors. A few children, for special reasons had been there all summer, others for a month, most of them for the usual two weeks period. Dramatics, handcraft, swimming, and Evensong in the lovely chapel were events about which each day's program revolved. Seventy-three children were sent by the Guardsmen, fifty-four by other social agencies, and seventy-four through parishes or private applications.

Lydia House, with its own fine hostess and cook, this year had one hundred and ten guests, who remained for periods of just overnight to four weeks. Many others came just for a day.

During May and September four week-end retreats, a group of twenty

young people from the Chinese Episcopal Church, and a priest's retreat, held September 1st to 4th, totaled fifty-eight women guests and fifty-eight men.

San Jose Parish Host To Work Camp Project

Work among the migrants of the Santa Clara Valley was carried on during July and August by a team using the parish house of Trinity Church, San Jose, as their headquarters. The team of six college students and a team "mother" lived in the parish house and made their visits to the various camps in one of the "Harvester" station wagons provided by the Board of Foreign Missions of the National Council of Churches of Christ in America. A field representative of this board directed the activities of the team; and the board provided a special training course in Stockton before the group came to San Jose.

After a preliminary survey was made, a plan was set up whereby they were able to conduct two-week Vacation Church Schools in eight different camps, and in each camp they also introduced various types of craft work and recreational activities. The young people found the migrants and their children appreciative and cooperative in all their activities. Some of the young people expressed the feeling that the migrants really gave them more than they were able to give the migrants.

St. Luke's Acquires New Equipment

Two staff doctors of St. Luke's Hospital described to fellow-members of the Sunset Lions Club a new device for the resuscitation of new-born infants, called an "Air Lock", and told of the Hospital's need for the equipment. As a result of this appeal, St. Luke's now possesses an "Air Lock". A check for \$970 to purchase the device was presented to the Hospital director, Mr. V. W. Olney, by the president of the Sunset Lions Club, Mr. Lester Stone.

Mr. Olney said that the apparatus is an incubator with many of the features of a pressurized cabin in a plane. He stated that it will save the lives of many premature infants and lower the infant death-rate.

Armed Forces Commission Organized to Serve

"May I have a Church Service Cross? I am on my way to Korea and would like to have a reminder that God is with me!"

Such was a recent request received at Diocesan House, and it was filled. But had this man known that the Armed Forces Division provides, through its representatives, the parish and mission clergy, such other items as Prayer Books, Spiritual Armor Cards, and many more items, he need not have labored up the long hill on California Street. The Armed Forces Commission of

your Diocese, under the chairmanship of Col. (U. S. A., ret.) D. C. Allin, is deeply concerned for the total welfare of those who have been or may be called to active military duty, and urges that every effort be put forth to indicate to these persons that the Church is concerned for their welfare.

The following materials are available through the Diocesan Armed Forces Commission: Episcopal Service Cross (free); History of the Episcopal Church Service Cross (free); Spiritual Armor Card (free); *Armed Forces* (Revised) *Prayer Book* (free); Service of Presentation (free); pamphlet, "God Be With You" (5 cents); pamphlet, "The Church Is With You. Are You With the Church?" (5 cents); manual, "For Service Men" (10 cents); pamphlet, "What's Wrong With Profanity?" (5 cents); pamphlet, "War-Time Prayers" (5 cents); pamphlet, "We Would Remember" (10 cents); Service Record Cards, to be sent to the Diocesan Armed Forces Commission (free).

To facilitate contacts between parish clergy and the Diocesan Commission, the following have been appointed to serve in their respective Convocations: *for Monterey*, the Rev. Alfred Seccombe, Box 1296, Carmel, and the Rev. Francis W. Read, Pismo and Nipomo Streets, San Luis Obispo; *for San Jose*, the Rev. Lesley Wilder, Jr., 15 Second Avenue, San Mateo; *for Oakland*, the Rev. James C.

Crosson, 114 Montecito Avenue, Oakland 10; for *San Francisco*, the Rev. Peter Farmer, St. Francis' Mission, Novato, and the Rev. Edward A. Wicher, Jr., 4620 California Street, San Francisco.

All communications should be made to the Secretary of the Commission, the Rev. Albert H. Olson, Rector, All Souls' Parish, 2220 Cedar Street, Berkeley.

A Chapel for The Bishop's Ranch

A Chapel for El Rancho del Obispo, to replace the outdoor meeting place "under the fig-tree", has been a project close to Bishop Block's heart for several years. From time to time contributions to the Chapel fund were made by interested persons, but this Summer, with the generous response of Adult Conference members, the dream began to take on reality.

Plans for a Spanish-mission-style building were drawn by a retired architect, Mr. W. C. Gillam of Burlingame, as his contribution to the Chapel, designed to harmonize with the ranch-house and to take advantage of the terrain so as to provide an ample lecture-room beneath the Chapel. A simple descriptive brochure was prepared and circulated to all who had attended conferences at El Rancho, and to parishes, soliciting the purchase of "baby bonds".

As this issue goes to press, thirty-five bonds, totalling \$4,200, have

been bought, and this added to money already in hand from gifts, brings the amount up to \$11,000. It is anticipated that the Chapel can be erected for \$25,000. A little more than half of the cost, therefore, is still to be received before the construction can be begun.

Pledge cards for bonds or gifts are available from your clergyman, or from Diocesan House, 1055 Taylor Street, San Francisco.

New Series of CS Institutes Launched

The second series of Regional Teachers' Institutes, under the auspices of the diocesan Department of Christian Education, got under way October 5th with a meeting held at Epiphany Church, San Carlos, for the parishes on the Peninsula.

The Institute is an afternoon and evening program running from 2 to 9 p.m. The program this year consists of five items of concern to every Church School: objectives in Christian Education, the planning and presentation of the Sunday lesson, story telling, discipline, and the use of visual aids in the class-room. The staff of the first institute consisted of the Rev. Canon Charles M. Guilbert, diocesan director; Miss Ethel Thalmer of San Anselmo; Miss Elizabeth Schilpp of San Mateo; Mrs. William Barthold of San Carlos; and Miss Margaret Chasin, parish director of San Mateo.

Institutes are planned later for Oakland and Salinas.

Activities at Church Neighborhood Center

Good Samaritan Community Center is the official hostel in San Francisco for the American Youth Hostels. This summer four "rolling" or bicycle youth hostels were signed up to stay at the Center during their visit in San Francisco. Cots were obtained from the Red Cross Disaster D Unit and were set up at night in the gym and in the Social Room. The young people cooked their own meals as is their custom throughout their trips. Some members of the groups participated in the Center's teen-age program, and used other facilities when they were available.

Thirty-six boys and girls of Good Samaritan Community Center, and six counsellors, spent Labor Day week-end at El Rancho del Obispo through the good offices and kind generosity of Bishop Block.

Lectern Memorializes Devoted Churchman

During the past summer All Saints' Parish, Palo Alto, was presented by Mrs. H. Rushton Fairclough with a handsome brass lectern in memory of her husband, the late Dr. Henry Rushton Fairclough, who was one of the founders of the parish and for twenty-eight years its senior warden. Dr. Fairclough came to Stanford University in its early days and was professor of classical languages. He was an ardent Churchman and often read the

lessons at the services, thus making a lectern a most appropriate memorial. Older members of the Diocese will remember him, for he took an active part at conventions and was many times a deputy to General Convention. He was a frequent lecturer at the Church Divinity School of the Pacific.

The lectern was dedicated by Bishop Edward Lambe Parsons, whose friendship with Prof. Fairclough dated from the time the Bishop came to California in 1898 and was rector at Menlo Park. In his sermon Bishop Parsons told of his devotion to Dr. Fairclough, and of the latter's fine scholarship, Churchmanship, and broad interests.

"All I Know Is What I Read in the Papers"

ST. STEPHEN'S, *San Luis Obispo*. A pair of gates for the altar rail were dedicated at the parish corporate communion which is an annual event held on the first Sunday in October. The gates were given by a former member of the parish, Mrs. Roy Mingins, in memory of her husband. — From *The Parish Messenger*.

ST. ANDREW'S, *Lomita Park*. The Bishop's Committee has tentatively adopted a time-table in respect of the utilization of their new property in San Bruno, the building project, and parish plans, as follows: (1) put the parish on a sound financial basis, through a successful Every

Member Canvass, in anticipation of seeking parochial status at the Diocesan Convention in February; (2) begin a Building Fund Campaign late in December or early in January; (3) begin immediately a large-gifts campaign among selected donors; (4) complete the first unit of the new church plant by September, 1953. — From *The North County Churchman*.

ST. MARY's, *Pacific Grove*. The Rt. Rev. Winfred H. Ziegler, retired Bishop of Wyoming, has agreed to supply services and parish work until a new rector is secured, or until the first of the year. — From *The Evangel*.

ST. PAUL's, *Salinas*. The parish has accepted a gift of a brass alms basin, inscribed as follows: "To the glory of God and in loving memory of Martin Koenig, Sr. Given by Dolores and Fillmore Koenig, July 28, 1952." — From *The Apostle*.

ST. JOHN's, *Ross*. H. Carlisle Estes, the organist who organized and trained the Boys' Choir, removed from Ross the end of October, having been transferred to the Sacramento office of *Time*. He will be succeeded by Raymond L. White of Fairfax, assistant professor of music at San Francisco State College. Mr. White has announced his intention to continue the work of his predecessor with the Boys' Choir. — From *The Bulletin*.

TRINITY, *Oakland*. Dr. Schilling preached on Predestination and Election in October. In the course

of his sermon he told of two ministers who were discussing the subject. One said he was confused. The other, an Episcopalian, said, "My Church has settled that long ago. Your eternal election is like this: God votes *for* you; the Devil votes *against* you; and *your* vote decides the election." He went on to point out that we cast our votes in the choices we make day by day. He quoted the financier who said, "The past is a canceled check, the future is a promissory note, but the present is cash." He reminded his hearers that no one can abstain from voting, and warned that a half-hearted vote is a vote of the Devil. [ED. NOTE. Evidently, as in General Convention, a divided vote counts with the negative side.] — From *The Trinity Messenger*.

BE THANKFUL

Be thankful—for the friends who
have forgiven you,
for the enemies who keep you
cautious,
for the difficulties that make you
struggle,
for the emergencies that make
you think,
for the hardships that make you
strong,
for the disappointments that
make you try harder.

All That I Am: My Treasure

A Study in Christian Stewardship

By THE REV. CLARENCE R. HADEN, JR.

The Presiding Bishop's Committee on Laymen's Work

In the Sermon on the Mount, Jesus told us not to lay up treasure on earth, but to lay up treasure in heaven. Our concern is to ascertain how we can obey His injunction. Here again we must acknowledge that we do not own anything but have the use of everything. Ownership of life, land, of all things, resides in God.

All Things Come of Thee, O Lord

To say grace before meals is to recognize this dependence upon God, but many Church people do not render such thanks. Perhaps they feel that they bought the food with the money they earned! Why, then, should they give thanks?

The words we say or sing in church must express basic convictions reflected in daily living: *All that is in the heaven and earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all . . . All things come of Thee, and of Thine own have we given Thee.* We may even give intellectual assent readily to such statements that God is the owner of all things, but such acknowledgement must be shown in action. *Why call ye me, Lord, Lord, and do not the things which I say?*

Money Is Myself

For practical purposes, we can say that our treasure is what we gain by employing our time and talents. Suppose I am a laboring man and can handle a pickaxe. I get a job at which I work forty hours per week at one dollar an hour. When I receive my week's wage and put it in my pocket, what do I have? I have a week's worth of myself in my pocket. Money is myself.

How we spend our money shows what we think is important in life. Philip Guedalla, biographer of many famous people, said, "Find out how a man spends his money, and you will find the real man." Self is very insistent on its desires being met, so there is always a battle between claims of others upon us and what our selves demand of us. Most of us are indulgent with ourselves.

The contemporaneous expression of this selfishness is something like this. *With high taxes, the increased cost of living, the needs of my family, a large insurance program, it takes all I can make to live; there is nothing left over to give to the Church and charity.* It is obviously true that taxes and living costs are high and that the needs of our families have to be met.

But we still have the obligation to *render . . . unto Caesar the things*

which are Caesar's . . . There is no doubt about our meeting this obligation; we shall either meet it or be put in jail! Listen to words credited to Augustine: Our forefathers abounded in plenty because they gave God tithes and to Caesar tribute. But now, because our devotion toward God has receded, the imposition of taxes has advanced. We are unwilling to share with God, giving Him the tenth, and behold, the whole is taken away from us. The tax-gatherer takes from us that which Christ receives not.

Money Is Not Evil

Money in itself is not evil. It is the love of money that is evil. Money in itself is not dangerous; it becomes dangerous when it is unconsecrated. It turns into a deadly poison if the Lord has nothing to say about its use, because our money is ourselves. This applies to a parish as well as to an individual. The success of a parish is to be measured by its devotion to God, its love for men and women, for boys and girls, for little children and old people, its practice of prayer, its sincere friendliness and helpfulness toward strangers and between members, its interest in Christian education and the extension of Christ's Kingdom through its missionary giving. A self-centered parish which spends all its money on current expenses is as much an abomination as a self-centered individual.

Our use of money determines its moral quality, or lack of it. In the Offices of Instruction, we read that a Christian's duty is *to follow Christ, to worship God every Sunday in His Church; and to work and pray and give for the spread of His Kingdom.* The order has at least this significance: giving is the inevitable result of following Christ, worshipping God regularly, and working and praying for the spread of the Kingdom. Right belief results in right action. Money is not a cure-all, for money cannot buy happiness, or love, or health. The purpose of Stewardship of Treasure is not to get more money for the Church, though the Church always needs more than is given. The purpose of stewardship is to get each Christian to acknowledge in word and deed that all he has and is belong to God, and the proper use of our gifts acknowledges that God is owner of all.

Unto God the Things That Are God's

Render . . . unto God the things that are God's. We belong to God, and this means that all we have in mind, heart, and pocketbook belong to Him. Once in a testimonial meeting a man gave thanks that God was his Shepherd. To this a Mr. Robinson replied, "That is mighty good, brother, if it is so; but do you know what that means? It means that if the Lord is your Shepherd, then you are the Lord's sheep. Yes, and if you are the Lord's sheep, then the Lord has a right to shear you whenever He wants to, and shear you clear to the hide; and your business is to produce more wool."

Returning to God some of that which He allows us to use is an act of worship, for giving should never be divorced in our thinking and living from worship. We cannot offer God our lives and in that offering with-

hold from Him that which we have achieved with the life which belongs to Him.

How Much Shall I Give?

We have sought to understand that the main reason why we should give to God and His Church is that God is owner of all. Now we shall consider how much we should return to God. We glibly assent in our hymns and prayers to the statement God is owner of all life and its possessions, and then we turn right around and give God only a small fraction of our treasure. Let anyone who doubts this keep a record of his actual contributions for a year. His actual giving will be far less than his estimated generosity. To excuse this penury, we rationalize and say: *I give my share . . . I give the average . . . I give more than others . . . I give the same as last year . . . I give whenever there is need . . . I give whenever I go to church.*

All these statements are actually irrelevant. At no point can our miserliness be justified by our neighbor's stinginess. The essential fact is not how much we give, but what *proportion* of our income do we give to the Church and Christian causes. It is not necessary that we know what the Church budget is before we make a pledge. Our decision is simply what proportion of our income demonstrates that we acknowledge God's ownership of all. God's share of our income is that share which shows our love and gratitude for all He has done for us.

The Modern Tithe

Several dioceses, such as Michigan, West Texas, and Western Massachusetts, to mention only three, have inaugurated proportionate giving on the basis of the modern tithe. The modern tithe is: five per cent of one's income is to be given to the Church, and five per cent to other Christian causes. The Diocese of Nebraska is simply stressing proportionate giving without specific definition. There are many parishes, well over one hundred, which have inaugurated some system of proportionate giving. Whatever local emphasis is made, it seems clear that the Christian way of giving is that of a proper proportion of our income.

Regular Systematic Giving

Whatever proportion of one's income is set aside for God's purposes, it should be given regularly and systematically. St. Paul wrote the Church people at Corinth. *About the collection for God's people, I want you to do as I told the churches of Galatia to do. On the first of every week each of you is to put aside and store up whatever he gains, so that money will not have to be collected after I come.* The God whom Christians worship is a God of order. We see evidences of this order all about us. Educational efforts are based on the assumption that God's laws of learning can be discovered, classified, and used. This is true in all fields of learning: mathematics, physics, psychology, and morals. A regular, systematic method of giving is in keeping with this sense of orderliness. It develops the habit

of giving. Furthermore, it is easier to give a just proportion of our income to God if we do it regularly and systematically. We cannot do God's work on the basis of spasmodic support. We must have a plan of action which is based on a specific method. It is necessary to have some designed strategy if we are to overcome the steady attacks of selfishness to which we are subject.

We are living in a day of extravagance. There are many signs of wasteful and prodigal squandering on all sides. The government is certainly not taking the lead in wise economy, and its influence is on the side of waste. The amount of money which is spent in the pursuit of pleasure is astounding. While no one objects to a reasonable amount of one's income being spent in the areas of recreation and pleasure, still it is apparent that something is wrong with our sense of values when we spend more money on going to the movies than we do on the support of our churches. Only as we give to God and His Church regularly can we be sure that His proportion of our income will not be squandered on less important activities.

Giving Must Be Sacrificial

When we become aware of all that God has done for us, and appreciate and value His mighty acts on our behalf, we can recognize the virtue of giving sacrificially. Recall Jesus' commendation of the widow: *And he sat down facing the treasury and watched the people dropping money into it; and many rich people were putting in large sums. A poor widow came up and dropped in two little copper coins which make a cent. And he called his disciples to him and said, "I tell you that this poor widow has put in more than all these others who have been putting money into the treasury. For they all gave of what they had to spare, but she in her want has put in everything she possessed—all she had to live on."* Following his conversion, Zacchaeus gave one-half of his possessions to God. These instances indicate that giving must be sacrificial. Only such giving develops the spiritual life of the givers.

From the Society for the Propagation of the Gospel in London comes the true story of two wealthy Christians, a lawyer and a merchant, who were going around the world on a pleasure trip. In Korea one day, they saw a boy pulling a rude plough, while his father guided the handles.

"They must be very poor," one of the men said to his missionary guide.

"Yes," the guide replied. "That is the family of Chi Num. When the church was built, they had no money, so they sold their ox and gave the money to the Church. This spring they pull the plough themselves."

The lawyer said nothing, but when he returned home he took the snapshot to his priest and said, "I want to double my pledge to the Church, and give me some work to do. A Korean taught me what sacrifice means."

Giving Is a Privilege

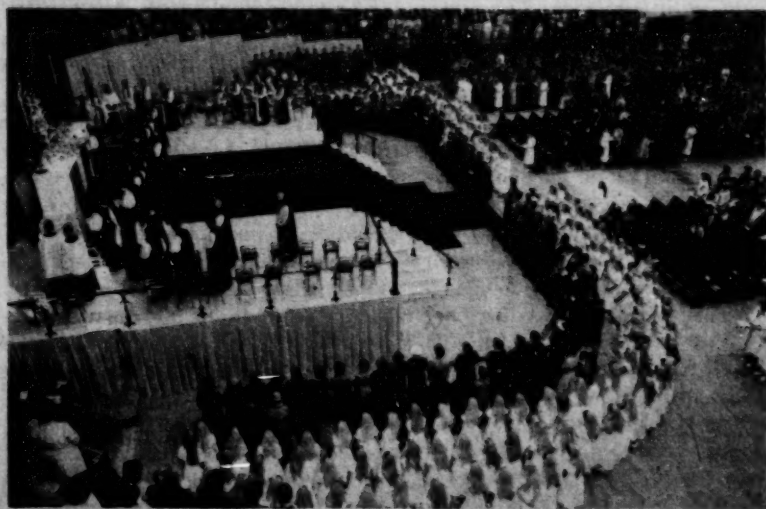
The right mood for giving is one of privilege. Giving should be done

with an air of gladness, for the Lord loves a cheerful giver. St. Paul has preserved for us our Lord's words, *It is more blessed to give than to receive*. Goodspeed translates these words, *It makes one happier to give than to be given to*. We hear these words frequently as an offertory sentence, and probably we do not question the thought expressed, but do we actually believe them? James Russell Lowell did, for he wrote, "To give is to live."

A Steward Must Be Faithful

Daniel Webster was once asked what his profoundest thought had been. He replied, "The greatest thought that has ever occurred to me is the sense of my personal responsibility to Almighty God." We are responsible to God for our stewardship. As St. Paul reminded his young colleague, Timothy, *It is required of a steward that he be found faithful*. According to a consecrated layman, "All Christian men and women, with hilarious joy, should enter into stewardship, and into partnership and sonship, with all that such relationship may connote. But to talk of this, without practical recognition and acknowledgement of God's sovereignty, by the payment of a definite proportion of income and by the proper use of the remainder, is worse than nonsense." Stewardship is the practice of our partnership with God. God does not expect us to use what we do not have, but He expects us to use whatever He has given us to His glory.

My time, my talents, my treasure were given me to use, not as I like, but as God would have me. All that I am, all that I have belong to God.



The Presentation of the United Thank Offering, Boston Garden, September 11.



Church Women And the Way

Conducted by
Violet T. Chester

Bazaar Dates

Nov. 6-7—St. Augustine's, Oakland.

Nov. 7—All Souls', Berkeley. County Fair, 2 p.m. on.

Nov. 8—St. Stephen's, San Luis Obispo. Theme: Farmer's Market.

Nov. 14—Church of Incarnation, San Francisco.

Nov. 14—Trinity, San Jose.

Nov. 14—St. Paul's, Oakland (evening).

Nov. 15—St. Luke's San Francisco.

Nov. 16—St. James', San Francisco.

Nov. 21—St. Luke's, Los Gatos.

Nov. 21—Trinity, San Jose. Autumn Fair. 10 a.m. on. Supper from 6 p.m.

Dec. 5—Epiphany, San Carlos. 10 a.m. opening.

Dec. 5—Trinity, San Francisco.

Dec. 5-6—St. Paul's, Walnut Creek. "Tea Room" both days.

W. A. Triennial Meeting

"Inspiration that does not result in activity is merely selfish emotionalism." With this warning from the Triennial Message impressing the 483 delegates, repre-

senting all but one of the dioceses and districts of the Church, the diversified program of inspiration and instruction developed the theme "Create and make new our hearts and minds". Objectivity was evident in the emphasis upon effective Christian witness applicable to, and a force in, the affairs of everyday life. This concern resulted in a series of social and political resolutions covering a wide range of subjects, and including as the most imminent possible demonstration, a call to vote, after thoughtful and prayerful consideration of all issues, in the November election.

The peak of spiritual renewal came in the Corporate Communion at the beautiful, majestic, and awesome United Thank Offering Service when the sum of \$2,488,193.30 was placed upon the golden alms basin. Our Diocese, fourteenth in the magnitude of its gift, contributed \$48,626.22. The high point in the action of the Triennial occurred at the voting, after study and discussion, of the apportionment of the offering. Sharing with all members of the Eighth Province a deep sense of gratitude, we joyfully an-

nounce a gift of \$35,000 for a chapel for St. Margaret's House, and a new airplane for Bishop Gordon of Alaska.

Calling worship the greatest thing we do and pointing out that new life comes only from above, Bishop Emrich of Michigan ended a series of five meditations with a summary of a program which would result in the renewal of the Church: (1) Every Christian should acknowledge his duty to bring others to the Lord. (2) Every parish should form a mission. (3) Every Christian should work with his hands for the Church. (4) There should be developed a ministry of the laity. (5) Every Christian should tithe.

Interestingly, the strongest plea against "the unnatural segregation of men and women in the Church" came from the lips of our charming visitor, Mrs. Geoffrey Fisher, wife of the Archbishop of Canterbury and president of the Mothers' Union of Great Britain. "A common error which may be partly responsible for limiting the sphere of women's work," she said, "is the habit of saying that we work *for* the Church, instead of saying that we work *as members* of the Church."

Probably no one has the temerity to deny the work, but the lay deputies denied women the vote. The general reaction, however, was not one of bitter disappointment but rather an attitude of amused surprise at the state of mind of some Churchmen. We, of California, of course, were very proud that depu-

ties from our Diocese were in favor of the change in the Constitution. Mr. Kroll, Mr. Agnew, Mr. Adams, and Dean Johnson all spoke on the question so logically that their opinions were widely quoted in the Boston press.

Action was taken relative to two matters affecting minority groups within the Auxiliary. The Triennial Meeting "respectfully petitioned" the Houses of General Convention in choosing the next place of meeting, "to make sure that any city selected be one where all delegates may have unrestricted use of hotels and restaurants." Secondly, a move to eliminate the minority delegate allowed certain dioceses was referred to the National Executive Board for study. Originally intended to provide representation for Negro women, it does in effect create discrimination and segregation. Individuals of minority groups wish to be integrated into the Auxiliary at all levels upon their personal merits rather than because of racial considerations.

Three major emphases emerge as one recalls the full days and evenings of fellowship, instruction, and entertainment. The first was the impelling missionary destiny of the Church, a commission shared by the National Council and its Auxiliary; by the diocese and parish; and last, but far from least, by the individual. Secondly, there was the ecumenical spirit, forcefully personified in a number of speakers, among whom were the Archbishop of Can-

terbury and our own Presiding Bishop. The third was an increased emphasis upon the vocation of the laity.

The 27th Triennial Meeting is now history, but the challenge to our strengthened faith is that we become, as Bishop Sherrill demanded, "Fellow laborers with God". "If any one is in Christ, he is a new creature; the old has passed away, behold, the new has come." (II *Corinthians* 5:17).

Church Periodical Club Holds Triennial Meeting

The Triennial Meeting of the Church Periodical Club was held September 3rd through September 6th in Mosley Hall, Church of the Advent, Boston, with Mrs. William Johnson, the president, presiding. Encouraging reports were made by Mrs. Johnson; Mr. Harry L. Dietz, the treasurer; and Mrs. Alexander McKechnie, representative to the Woman's Auxiliary Board.

One of the highlights of the meeting was the Corporate Communion at which Bishop Lewis of Nevada was the celebrant, assisted by the host rector, the Rev. S. Whitney Hale. The offering was designated for Bishop Lewis, and at breakfast in the Parish House following, Bishop Lewis gave an interesting account of his work with the Indians.

Another highlight was the Church Periodical Club Triennial dinner at Hampshire House. The Rev. Theodore P. Ferris, rector of Trinity Church, Boston, was the speaker, on

the subject, "The Value of Good Books in Christian Education".

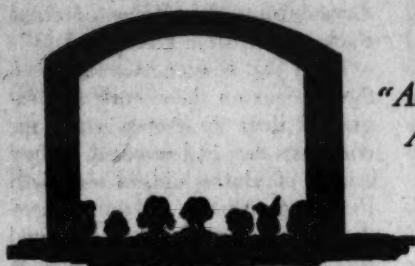
Every day missionaries addressed the sessions on their work and expressed their appreciation for the donations they had received. Bishop Gordon of Alaska said, "The Church Periodical Club is a vital part of the work in Alaska." In isolated places the hardest part of the missionaries' work is their being cut off at certain times of the year from people that speak their own language. The letter, the magazine, the book help to mitigate this hardship. Others from the mission fields who spoke were Bishop Harris of Liberia; Miss Margaret Kimm, missionary from Japan; Miss Holland of South Dakota; Deaconess Thelma King, also of South Dakota; and Miss Eileen Middleton, U. T. O. worker at Christ Church Parochial School, Arkansas, a school for Negro girls and boys.

The nominating committee recommended the following: president, Mrs. W. D. Johnson; vice-presidents, Mrs. Alexander McKechnie and Miss Mary Hall; treasurer, Mr. Harry L. Dietz; representative to the Woman's Auxiliary Board, the president, Mrs. Johnson.

Diocesan Altar Guild Meetings

The Diocesan Altar Guild meets twice a year in full session, and carries on its work during the rest of the year in small committees. The annual meeting was held on June

(Continued on Page 33)



PEOPLE

*"All the world's a stage
And all the men and women
merely players..."*

By CHARLES M. GUILBERT

New Rector for St. Andrew's, Oakland

The Rev. Malcolm H. Miner, formerly assistant at St. John's Church, Los Angeles, assumed the rectorship of St. Andrew's, Oakland, on October 1st. He succeeds the Rev. John D. Lee, who resigned on September 1st to become rector of the Church of the Incarnation, Santa Rosa.

Dr. Staines To Seattle

On October 12th, the Rev. Dr. Russell B. Staines announced to his congregation at St. Mark's Church, Berkeley, his resignation effective December 1st, to become rector of St. Stephen's Seattle. The Rev. Dr. Staines, who has been rector of St. Mark's since 1944, is one of the leading clergymen of the Diocese, as president of the Standing Committee and deputy to General Convention in 1946 and 1952. He was acting dean of the Church Divinity School for 1951-52. In Seattle, Dr. Staines will have a parish less than ten years old, in a residential area

which did not exist before World War II, with a growing congregation of young people and children. The Bishops and other clergy of the Diocese, at the recent Clergy Conference, expressed to Dr. Staines the regret of the diocesan family in losing him to the Diocese of Olympia, and wished him God-speed in his new work.

Retired Priest Enters into Rest

A retired priest of the Diocese, the Rev. T. Cecil Harris, died on October 5th, after a long illness. The Rev. Mr. Harris, whose last post was that of rector of Trinity Church, Hayward, suffered a severe stroke in 1946 while attending the diocesan summer conference and has been an invalid ever since. He and his wife and six children took up their residence in the John Tennant Home (Holiday House) in Pacific Grove, which Mrs. Harris has managed for the Church since that time. He was buried from St. Mary's by-the-Sea by the Rt. Rev. Winfred H. Ziegler on October 7th.

Clerical Changes

The Rev. Augustus Lawrence Hemenway, deacon, has been assigned as assistant at St. Paul's Church, Burlingame.

The Rev. E. Burke Inlow, Ph.D., vicar of St. Mark's, Crockett, has accepted a call to become rector of Grace Church, Martinez, a post which has been vacant a year, since the resignation of the Rev. Thomas Scott.

The Rev. John Easton, deacon canonically connected with the Diocese of Oregon, is attached to the staff of the Church of St. Matthew, San Mateo, for the Chapel of the Transfiguration, South San Mateo, continuing a work in which he was engaged while a seminarian at the Church Divinity School of the Pacific, from which institution he was graduated in June.

The Rev. Robert S. Morse has been appointed vicar of the Church of the Transfiguration, South San Francisco.

Vital Statistics

Christopher Kevin, son of the Rev. Kenneth C. Eade, vicar of St. Thomas', Sunnyvale, and Mrs. Eade. Born October 6, 1952.

Henry III, son of Mr. and Mrs. Henry Kaiser, Junior. Born September 19, 1952.

Communion. Bishop Block celebrated, assisted by the rector of St. Mark's, the Rev. Edwin E. West. After luncheon in the new parish hall, Bishop Block addressed the members on service in the sanctuary. The talk was followed by a business meeting and the election of officers. Mrs. Leslie M. Johnson was re-elected as president; Mrs. Thomas G. Bell and Mrs. Charles S. McDonald were named vice-presidents; Mrs. Blevin F. Neville is treasurer; and Mrs. Paul Christman and Mrs. Harry L. Brown are corresponding and recording secretaries, respectively.

The Fall, or semi-annual meeting took place at the Church of St. Mary the Virgin, San Francisco, on October 6th. Luncheon was served to two hundred persons—members and clergy—in the parish hall and courtyard, followed by a brief business meeting at which the date for the annual meeting was changed from June to the first Monday in May, thus making the two meetings exactly six months apart.

A display of ecclesiastical vestments, supplied by St. Mary the Virgin's and Church of the Advent of Christ the King, were on view, and after the business session, the Rev. Canon Charles M. Guilbert, assisted as model by the Rev. Richard Shackell of Christ Church, Alameda, addressed the group on the validity of beauty as an avenue of approach to God, and on the history, significance, and use of vestments in the Church.

WOMEN

(Continued From Page 31)

2nd at St. Mark's, Palo Alto, beginning with a service of Holy

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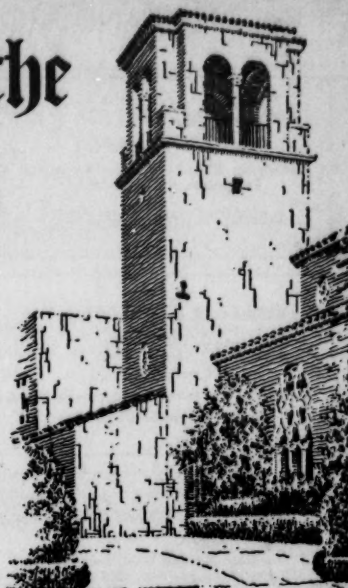
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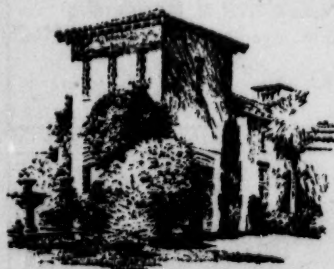
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